1:Nimuendajú E-5 (1941-1942) 1952
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tistive, they must be held in the several private houses. Furthermore, on these occasions one can count on the presence of perhaps three hundred or more persons; hence houses of the measurements given above are barely adequate, since most of the ceremonies take place inside the house, not in the yard.

Names of houses.—Formerly, every house had an individual name given by the owner who built it. Some house owners observe this custom even today. The construction completed, the owner invites neighbors and friends to a "hair-trimming party" (the reference is to the irregular tips of the new thatched roof), and on this occasion he announces the name, chosen by himself freely and not dependent on the clan, as are the names of persons. Some examples: či:'ru-gi̯ne (či:'ru, swallow; gi̯'ne, dwelling); čẹi̯i̯'ne (čẹi̯i̯', to soar in the air); pa:'ru (the name of a mythical *serra* [p. 141]); ṅi̯rẽ-gi̯ne (ṅi̯, to float; rẽ, tied together); taive-gi'ne (taive', "tanary, a tree [*Couratari* sp.]), the house of the culture hero dyəi'.

Interior and living accommodations.—Attached to the walls is the most characteristic object of the modern house, a sort of stage or platform of paxiuba palm at least 2 by 1.5 m., but usually much longer. Its elevation varies from 10 to 70 cm. In houses inhabited by more than one family there is a platform for each family, besides the previously mentioned lofts beneath the roof.

Seated upon these platforms, the Indians pass the better part of the day, working or conversing. And here at night they spread out large cloths made from the inner bark of the *tururí* tree[a] and erect the mosquito nets. Formerly, there was no such platform; it became necessary only when the mosquito net was adopted. Its name, dyura' (Lg., *girán*), is Tupi.

Originally the Tukuna slept in hammocks (na:'pa) made by weaving tucum thread to make an elastic mesh; beneath, they maintained a small fire on cold nights. *Tucum* thread, twisted by the women on the naked thigh or abdomen, is today another article of Tukuna commerce with the Neobrazilians. I never saw thread of *embaúva*[b] fibers, which, according to Tessmann, is manufactured by the Tukuna, and none of the Indians whom I consulted had any idea of its preparation.

The hammock is made by passing an "endless" thread around two vertical posts, the distance between them equal to the length desired for the hammock. A shuttle of paxiuba wood or, as a makeshift, a leafstalk of the burity palm is used for the weaving. Formerly, hammocks were apparently sometimes made of tucum in a technique of double transversal threads, but the Tukuna themselves say that this type was an imitation of the hammocks of a strange tribe, exactly which tribe they do not know. I never saw cotton used for the woof, as Martius reports.

The hammocks, in spite of having "cuffs" (*sobrepunkos*) are usually short, but, owing to the weaving technique, they stretch enormously in a lateral direction. The Indian women know how to produce various decorative patterns by inserting black threads or even red, yellow, and green.

Nowadays, the hammock—which is never set up beneath a mosquito net—serves for the daytime rest, since rocking is the only way of keeping at a little distance the horrible plague of mosquitoes and gadflies. It is offered as a privilege to an honored guest.

[a] T., *uʉ̃rʉ̃*, *uyʉ̃*.
[b] *Cecropia* sp.; known also as *embaúba*, *imbaúba*.

2: Nimuendajú E-5 (1941-1942) 1948
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Each residence has a proper name, given by the owner at a special feast. Houses are usually clean.

Household furniture.—Hammocks are made by a netlike technique of tucum thread of different colors; they are now used only for daytime resting. Clothes are kept in large baskets.

On the struts and rafters of the house one can often see remnants of the paraphernalia of feasts: masks, turury fringes, drums, and dance sticks. Ears of maize hang from the frame of the house or are piled in the loft.

The *Tucuna* never build a fire or eat in the dwelling. The kitchen is always a small separate house. Fire was formerly produced by drilling a horizontal piece of wood, which was placed over two cross pieces. There is, however, a tradition that even in old times they made fire by striking two stones.

Fire fans are made exclusively of large bird wings.

The *Tucuna* have plenty of small four-legged stools, either rectangular or oval, made from a single piece of wood, sometimes elaborately carved in the shape of a chelonian or batrachian.

TRANSPORTATION

Formerly, the *Tucuna* traveled largely on land, although on the small streams they used small primitive canoes made of paxiuba palm. From the *Omagua* they learned to make "ubá" type dugout canoes, and from the Neo-Brazilians to make "casco" type dugouts which were widened by heating them over a fire. These are sometimes provided with round shields (rodellas) and gunwales. *Tucuna* canoes are so well made that civilized people seek them. Paddles have crutch handles and a round blade with a large point. The blade and the crosspiece on the end of the handle, but not the handle, are invariably painted black.

DRESS AND ORNAMENTATION

Formerly, both sexes trimmed their hair slightly over the brows, and used a comb made of twigs held between two parallel sticks.

Both sexes used to pierce their ear lobes; only women do so now. Through the hole they usually wore little plates of white wood; on feast days they inserted small rods with feathers on the front end, from which a small metal plate hung. Women's plates were triangular, men's moon-shaped. Long ago they pierced the nasal septum, through which they had put a little rod of *Gynerium*. They also used to tattoo the face, which at one time may have indicated clans. There are still recollections of circumcision of girls, but not of men, as described by Father Noronha in 1768.